

Five times the boy filled the little saucepan; then the dog bobbed his head, wagged his tail, and went off.

The little fellow laughed gleefully. "He said, fank you, didn't he, mamma? I dess he was glad to get some cold water, wasn't he?"

"Indeed he was," mamma answered.

That same day, a little later, two little children came along. Stopping outside the fence they peered into the yard. They wore ragged clothes and were bare-footed. They looked at the small boy within the gate with an expression similar to that with which the dog had regarded him.

"Dey want somefin', mamma," he said. "Maybe dey is firsty, too. Shall I ask 'em?"

"You may, if you wish," mamma answered, smilingly.

"Is you firsty," he began, getting nearer to the fence.

"Can we have just one flower?" questioned one waif, longingly.

"One fer each of us," put in the other.

"You tan have your hands full," was the smiling answer. I'se dot a whole bed full of flowers."

He hurried around, picking the flowers—violets and pinks, and June roses—which his fair little hands held out to the "unwashed," who thanked him with grateful voices, and passed on with radiant faces.

"Bless my little man!" said his mother in a low, fervent voice. He did not hear her; but I am sure God will bless him.

"Mamma," asked a bright little fellow, how old will I be my next birthday?" "Six years old, dear, if you live," was the reply. "Well, suppose I don't live," continued the youngster, "will I keep right on having birthdays just like George Washington?"

## Our Young People

### THE GARDEN OF LIFE

A. E. GODFREY

Beautiful thoughts make beautiful lives,  
For every word and deed  
Lies in the thought that prompted it,  
As the flower lies in the seed.

Back of each action lay the thought  
We nourished until it grew  
Into a word, or into a deed,  
That marked our life-work thro.

Gracious words and kindly ways,  
Deeds that are high and true;  
Slanderous words, and hasty words,  
And deeds we bitterly rue.

The Garden of Life, it beareth well;  
It will repay our care;  
But the blossom must always and ever be  
Like the seed we're planting there.

"Keep thine heart," the Life-Guide saith,  
"With daily, diligent care;  
For out of it are the issues of life,"  
Be they foul or be they fair.

On things that are pure and of good report  
Our hearts must daily dwell,  
If we would see Life's garden full  
Of blossoms that please us well.

For beautiful thoughts make beautiful lives,  
And every word and deed  
Lies in the thought that prompted it,  
As the flower lies in the seed.

### THE EVILS OF COVETOUSNESS

Ex. 20: 17; Luke 12: 13-21

Topic July 31

Covetousness is but a phase of selfishness. Money is coveted because "money answereth all things" and for this reason many sinful things are allowed which would be done away if they were unprofitable. It is money that tempts men to the saloon business; money that supports the brothel and the gambling den, and money that tempts people into debt and doubtful ventures and the love of it is the root of every form of evil.

Covetousness is not regarded by most men as one of the gross sins as adultery or murder, but God's word puts it right among these and makes it a cause of exclusion from the kingdom. Many a Christian is firm in faith and loyal to the cause with the exception that stinginess which is covetousness, "which is idolatry," is their besetting sin and makes them a stumbling block in the way. Some one has said that praying is a lost art, but it is no more so than giving, and to revive the one will revive the other.

Let the subject be strongly presented before the societies. Let the young people get the true conception of property as belonging to the Lord while we are merely stewards bound to use every bit of it in the way He would direct.

#### THE SCRIPTURES ON COVETOUSNESS

1. Where covetousness arises, Mark 7: 22.
2. What it results in, I Tim. 6: 10.
3. What it really is, Col. 3: 5.
4. How it ought to be dealt with, I Cor. 5: 10, 11.
5. How God will judge it, I Cor. 6: 10; Eph. 5: 5.
6. A warning, Ps. 10: 3.
7. The vanity of covetousness, Job 20: 15, 16, 17; Prov. 1: 19.

#### Comment on the following:

8. The example of the Jews, Lev. 25: 37.
9. A warning from a young man, II Kings, 5: 20-27.
10. Achan's fate, Josh. 7: 29.
11. Christ's precept, Luke 12: 5, and example, Luke 4: 3-9.
12. Paul's example, Acts 20: 33.

Other good verses:—Deut. 16: 19; Ecc. 4: 8; Matt. 26: 15; Prov. 21: 26; Josh. 7: 21; Hab. 2: 9; Ps. 119: 36; Rom. 1: 29; Heb. 13: 5; Col. 3: 5; Eph. 5: 3.

#### TOPICS FOR DISCUSSION

1. What is covetousness?
3. Who are most in danger of becoming covetous?
3. What things besides money are often coveted?
4. To what other sins does covetousness lead?
5. To whom does Ezek. 33: 11, apply today?
6. What word of caution might be spoken to elders, II Tim. 3: 2, and to ministers? Mic. 3: 11, 12.
7. What may we rightly covet? I Cor. 12: 31.

C. F. YODER.

### WHAT IS A PROFITABLE SABBATH?

Read at Loree, Ind., Union Meeting, June 19, '98, by Mary M. Bauman.

"Hail, Sabbath! thee I hail, the poor man's day,  
The pale mechanic now has time to breathe  
The morning air, pure from the city's smoke;  
While wandering slowly up the river side,  
He meditates on Him, whose power he marks  
In each green tree, that proudly spreads the bough,  
As in the tiny dew-bent flowers that bloom  
Around its root; and while he thus surveys,  
With elevated joy, each rural charm,  
He hopes, yet fears presumption in the hope,  
That Heaven may be one Sabbath without an end."

"The Sabbath was made for man," given to him by God, and the question, "How can we profitably spend it" is too often thrown carelessly aside and not given a conscientious answer.

In this day of hurry and pleasure when there are so many amusements and other enticing evils, one is easily lead away from the

true sacredness of the Sabbath. Without this sacredness, no Sabbath can be profitable. Can anything prove profitable to us when we desecrate the Sabbath? Look at France and Spain for examples. You see no sacredness on this day, consequently you see ignorance, superstition, infidelity, lack of good Republican government, and a base, wicked people.

From our Puritan ancestors we, as a nation, received one holy day in seven; shall we hand the same down to our posterity? God grant it. We thank Thee, our Father, that we live in a land where the poor man has a day of rest for the body, of advancement for the mind, and for spiritualizing the soul. If we retain this, we must stop professing Christians from going on Sunday excursions, carrying on business transactions, and we must have the gumption to stay at home ourselves, and not go where we will overburden our digestive system until we are deprived of rest. Neither shall we make feasts at our homes, and in order to entertain our company, fill up our minds and conversation with the weather, the crops, and our neighbor's business. "Brethren, these things ought not to be." Let us quietly retire to our homes alone, after the service, to a nice little lunch prepared the day previous. It is not a day for dissipation, not for laziness, nor self-indulgence, nor amusement, but a day of rest in the true Sabbath sense. Sunday visiting will not give it. What we need is to have the swift wheels stopped, the whirl of machinery hushed, the noise and bustle of our great cities stilled, to be lifted above all the rush and tumult of this world, to a higher plane of life; to bathe our souls in a purer air; to be vitalized and spiritualized. Nothing, nothing but Jesus can satisfy the longing souls of devout Christians on this holy day, for "It pleased the Father that in Jesus Christ should all fulness dwell." If all fulness is in Christ, then everything else in this world is emptiness. Only Christ's wonderful love and power can fill that emptiness.

In the morning, when a Sabbath stillness pervades the air,—as all Nature seems to praise her God, let us rise and let our first thoughts be of Him who gave us the day and all other blessings. This is a special hour, a special day, for spiritual growth. Not that we ought to strive harder to live better or to live nearer Christ on this day than any other—no, never be a Sunday Christian—but the necessary cares and perplexities of the week day will remove our thoughts from higher subjects; from things eternal to things temporal. When the light of this morn breaks, let us say

"Sleep, sleep today, tormenting cares  
Of Earth and folly born;  
Ye shall not dim the light that streams  
From this celestial morn.  
Tomorrow will be time enough  
To feel your harsh control;  
Ye shall not violate this day,  
The Sabbath of my soul."

You think of God, and draw near to Him every day, but this the special day when we